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## REPORTS.

HERMES, XLVIII.

Fascicle 3.

Zur Geschichte der meteorologischen Litteratur (321-358). W. Capelle sketches the ancient history of Meteorology, with special reference to the terms applied to this study (cf. A. J. P. XXXV, p. 218, XXXVII, p. 491). Aristotle laid the foundation with his *Μετεωρολογικά*, which dealt with sublunar phenomena; but included, besides comets, meteors, etc., also earthquakes, hydrology and even the milky way. Theophrastus avoids the ambiguity of *μετέωρος*, by using the words *μετάρσιος* and *οὐράνιος* of meteorological and astronomical phenomena, respectively, and entitled his work *Μεταρσιολογικά*. Posidonius adopted this terminology, except that his regular word for astronomical facts was *μετέωρα*. After Posidonius only compilations and extracts of meteorological works were made, in which the terminology wavered, until the authority of Aristotle established the more familiar word meteorology.

Studien zur Entstehung der Plebs (359-377). A. Rosenberg, from the meaning of sacrosanctus, the institution of the tribunate and the lex Icilia de Aventino, reaches conclusions that are based on Ed. Meyer (A. J. P. XVII, p. 379). The majority of the original inhabitants of Rome were Latin merchants, artisans, etc., who, with increasing prosperity, naturally aspired to citizenship; and, failing of this, then succeeded in obtaining from the ruling class the privilege of organizing themselves into four tribes with their own magistrates: tribunes, iudices decemviri and aediles, all of whom, by a foedus, were declared to be sacrosancti, a term used in agreements between independent states, which, in the absence of a supreme power to enforce the provisions, were accustomed to proclaim an offender as sacer. When the power of the plebs became predominant in 287 B. C., the sacrosancti, now only the tribunes, were protected by the government. The above four tribes worshiped on the Aventine the Latin goddess Diana, in whose temple the oldest document (456 B. C.?) pertaining to the plebs was preserved. This granted them the privilege of dwelling on the Aventine. The Roman state, at that time, was composed of three classes: the ruling patricians, the dependent peasantry and, holding an intermediate position, the four tribes of the plebs. It now became the ambition of the dependent peasants to obtain similar rights, which was consummated in the estab-

lishment of the sixteen rural tribes. The patricians may have thought that, as these new tribes were composed of their clients, they would strengthen their power, whereas the result was the ultimate predominance of the common people. The discussion of passages from the historians, and other details are interesting.

Hippokratische Forschungen IV (378-407). H. Diels here (cf. A. J. P. XXXV, p. 222; XXXVI, p. 351), elucidates and emends the text of the treatise *de arte*, with some sharp criticism of Gomperz' edition, as well as of the author, a polyhistor sophist, who was bent on displaying his rhetorical skill. Gomperz errs in attributing the work to Protagoras (A. J. P. XI 529). D. closes with a supplement to Hauler's collation of two MSS.

Plotinische Studien (408-425). H. F. Müller, the veteran editor and interpreter of Plotinus (cf. Berl. Phil. W. 1908, p. 899), by means of the exegesis of selected passages and a consideration of the general character of P.'s philosophy, shows that C. Steinhart (Pauly, RE.) and Ed. v. Hartmann (Gesch. d. Metaphysik I) are right in denying for Plotinus a doctrine of emanation, over against the positive assertion of M. Heinze (Protest. Realencycl. V and XIII; cf. Grundriss d. Gesch. d. Phil.<sup>7</sup>, p. 311).

Solon und Peisistratos (426-441). E. von Stern constructs the version of the old Attic chronicle, dealing with Solon's opposition to Peisistratos' request for a body-guard, etc., and the latter's leniency, from Aristotle, Aelian and a few points in Plutarch, in substantial agreement with Busolt (II 311-315), from whom (p. 315, n. 2) he has apparently adopted the name Hegesistratus for the archon Hegestratos (cf. Plut. Solon 32 and Kirchner, Prosopogr. 6309). Aristotle initiated the biographical utilization of Solon's poems. A comparison of the above sources with Diodorus, Diogenes Laertius and Hermippus (in Plutarch), shows how the original account was expanded through sensationalism and error. S. argues that the number fifty of the body-guard granted to Peisistratos, according to Plutarch (Solon 30), was derived by an old chronicler from the original decree, as well as the name Aristion, who proposed it. The conventional use, however, of this number makes this doubtful; neither Herodotus (I 59), nor Aristotle (Polit. 14), specify a number.

Horaz C. I 34 (442-449). W. W. Jaeger shows that the Fortuna of this ode is the Asiatic-Hellenistic *Τύχη*; not the early conception of a guardian of kings; but *Τύχη-Πεπρωμένη*, the world power, to which the numerous sudden and unexpected political upheavals in Alexandrian and Roman times were due. Diespiter etc. serves only as the apparatus poeticus.

The central thought lies in the last five verses. J. gives an interesting excursus on the development of this divinity and its characteristics.

Lateinische Gedichte auf Inschriften (450-457). W. Heraeus discusses Einar Engström's *Carmina latina epigr.* (1912). In no. 108 (VI century), from a stone in Africa, he recognizes Martial I 40 (41): *Qui ducis vultus etc.*, the *ista* of which evidently refers to the Christian inscription on the left. This further proof of *toto notus in orbe Martialis* may be added to Mart. VI 76, 4 and II 59, 4, found on late Christian stones in Seville (Spain) and in Britain. Part of Mart. I 114 appears in no. 362. Poetical reminiscences of Tibullus and of the *Carmina Priapea* are also pointed out. Corrections of text and interpretation are given. In Diehl's collection of lat. altchristl. Inschriften<sup>2</sup>, no. 6 is printed as prose, although it is clearly in iambic senarii, with a Christian tag in prose.

Die rechtliche Bedeutung der Inauguration beim Flaminat (458-463). St. Brassloff argues that the nomination of a flamen Dialis required confirmation by inauguration (cf. Gaius Inst. I 130; III 114; Ulpian fgm. X, 5). The passage in Livy 40, 42, 8 ff., on which the prevailing opposite view is based, really confirms his position, inasmuch as here the second alternate was straightway inaugurated when the proceedings of the *comitia calata*, dealing with the first nominee, had been interrupted by a divine sign. The laying of a fine on the recalcitrant first nominee by the *pontifex maximus* was an act of anticipation. The nomination of a vestal virgin was different as here the inauguration took place *pro collegio*, and so followed without any interval of time.

Zu Diokles (464-468). M. Wellmann defends the genuineness of a citation from Diocles of Carystus in ps.-Galen XIX 529 ff. (K.), against J. Heeg (Sitzungsb. d. Königl. Pr. Ak. d. W. 1911).

Miscellen: N. J. Krom (469-471) calls attention to a Sanskrit inscription from Gwalior, central India, found 1909 (cf. Ann. Report, Arch. Survey of India 1908-9, Calcutta 1912, p. 126 ff.), which shows that Heliodorus, a Greek, but a worshiper of Krishna, came from Taxila (Cf. Kiepert, *Lehrb. d. alt. Geogr.* p. 36) as an ambassador of Antalcidas, thus locating the last of the later Greek kings (circ. 150 B. C.). K. discusses some transliterations, viz., *'Αγρίλας* > Agīcala, showing η > i, circ. 78 A. D.—R. M. Meyer (471-474) in answer to Reitzenstein (cf. A. J. P. XXXVIII, p. 216), cites other passages from Tacitus in favor of an old Arminius ballad; but especially the funeral lament over Attila (Jordanes 257, cf. Paul u. Braunes Beitr. 37, 537 f.).—A. Gudeman (474-477) makes it

probable that the unsuitable *sudibus* in Eumenius paneg. 9[4 Bs.<sup>1</sup>]2, 3, was derived from Tac. dialog. 34, l. 21, where all the MSS erroneously have *sudibus* (for *rudibus*), and utilizes this fact as another proof of the authorship of Tacitus.—K. Praechter (477–480) discovers a new fragment of Ariston of Chios in Comm. in Arist. Graeca XX, Bk. V, p. 248, 17 ff., where 'Ἀρίστων ὁ Χῖος ( $\chi + \iota$ , appearing like M) was corrupted into 'Ἀριστώννομος > 'Ἀριστώννμος. No new doctrine of A. is obtained; but interesting is the polemic against his point of view, which is essentially like Cicero, de off. 1, 6 and de fin. 2, 43; 3, 50.—M. Holleaux (480) sends corrections for p. 75 ff.

#### Fascicle 4.

Per l'interpretazione del testo etrusco di Agram (481–493). E. Lattes discusses Etruscan words, particularly *vinum*, on the linen mummy-cloths at Agram, with especial regard for G. Herbig's views. He expresses his belief that we have here a funerary document, in which the words *flere* and *vinum* are associated with the name of a deity, implying libations. (Cf. Berl. Phil. W. 1903, nos. 5 and 6, and 1904, nos. 19 and 20.)

Über Lukians Phalarideen (494–521). B. Keil analyses the two Phalaris speeches  $\alpha$  and  $\beta$ , showing the Lysianic style of  $\alpha$  and the more rhetorical character of  $\beta$ . The latter comprises sections 1–9; then follow sections 10–13, which, he shows, are made up of six excerpts, carelessly added to  $\beta$  from a similar, third speech, which like  $\beta$  presupposed  $\alpha$ . It was still more rhetorical than  $\beta$ ; but much less so than the undoubtedly genuine *Τυραννοκτόνος*.

Plautusstudien. I. Stoffprobleme des Rudens (522–541). G. Thiele discusses the plot, as originally obtained from Diphilus. Leo pointed out the influence of tragedy on the Rudens; but its main motif, the storm and wreck, appears nowhere in tragedy; whereas it occurs frequently in novelistic literature, to which the comic poets frequently turned in search of new material. Hence it is significant that the chief catastrophe in the *Historia Apollonii* is a wreck on the coast of Cyrene, especially as the loose combination with an erotic adventure is also found in Apollonius, where it seems more natural. Th. discusses the local descriptions and their romantic color in the New Comedy, and points out a number of such passages in the Rudens, which surpasses the extant plays of the New Comedy in this respect. Other romantic features are also pointed out. The realism of the brothel stories is by no means absolute. The *Vidularia*, based on the same plot, is later than the Rudens. A search for New Comedy plots in Christian romances and legends and in the *Gesta Romanorum* is desirable.

Die Epitoma des Livius (542-557). A. Klotz attacks the prevailing belief in an epitome of Livy that has been assumed to explain linguistic differences between Livy and authors depending on him. These differences can be amply explained by the popularity of a collection of historical exempla (cf. A. J. P. XXXIV, p. 224). The widespread use of a Livy-epitome is questionable, as the whole work continued in use, for which, besides other evidence, K. cites Symmachus, epist. IX 13. The periochae, of course, point to the whole work, barring the lost books 136 and 137; and at least two sets of these existed, if not four (including that of Martial XIV 190). The problem of certain disagreements of the periochae with Livy, can be understood, as they were detached, and, leading an independent existence, were subjected to changes and contamination; here too the influence of the exempla can be proved. The theory that the periochae developed out of an epitome disregards the fact that the early epitomes reduced the number of books of the original. Justin's epitome of Trogus represents a later practice. His date probably falls in the fourth century.

\*Υποθήκαι (558-616). P. Friedländer discusses under this title Hesiod's *Erga*, Theognis' elegies (mainly vv. 1-254), and a few *ὑποθήκαι* of Democritus, which were part of a work not identical with his *Περὶ εὐθυμίας*. The lost *Χίρωνος Ὑποθήκαι*, of which he gives an account, has suggested the title of the article. As an appellative we find *ὑποθήκαις Ἡσιόδοιο* in I. G. VII, 4240 (cf. Isocrates *Πρὸς Νικοκλέα* § 43). By means of careful analysis F. finds threads of association and form, which reveal an original unity in all of these works. This loose method of binding together seemingly independent parts should be recognized as characteristic of this type of literature. Thus in Hesiod, contentious Eris has her place in vv. 1-302, competitive Eris in vv. 383-694; moreover these two parts are held together by a chain of gnomes (303-382), which are linked together by form and associated ideas. The precepts are frequently more intelligible when referred to actual events. Theognis' method of composition in vv. 1-254, is similar to that of Hesiod, and apparently independent parts have their connections, viz., vv. 29-128 might be entitled Concerning Friends and Enemies; vv. 129-196, Concerning Riches and Poverty; moreover the second series is anticipated in vv. 29/30. The selections from Democritus were chosen as representative of the oldest prose examples of *ὑποθήκαι* literature, prose succeeding poetry here as in other branches of Greek literature.

Miscellen: F. Münzer (617-619) points out the rhetorical commonplaces in Tacitus' account of Arminius (ann. II 88), especially his dependence on Xen. *Cyrop.* I, 2, 1, the first literary biography devoted to a great man of a foreign race.—R. Reit-

zenstein (619-623) answers R. M. Meyer's defense of an Arminius ballad (see Miscellen 471-474 above), and concludes from the evidence that Meyer cites, that the existence of Arminius ballads lacks all proof.—O. Sch. von Fleschenberg (623-628) shows that Asclepiades Myrleanus subdivided his rhetorical classification of *ἱστορία* according to an historical-realistic point of view, which explains the double occurrence of the *τρόπος γενεαλογικός*.—The same (629-630) shows that Apuleius, in his *ἡθοποιία* of the robber (Met. 81, 6-91, 8), aimed at a comic effect in combining the stories of Lamachus, Alcimus and Thrasyleon to exemplify the *γνώμη* that it is easier to break into the dwellings of the rich than of the poor.—K. Hubert (631-633) improves the order of the palimpsest fragments containing Cicero's Pro M. Tullio oration: § 52 is closely associated with §§ 38-46, and §§ 47-51 should follow §§ 53-56.—P. Stengel (634-636) discusses *προϊεῖσθαι* in Dittenb. Syll. 627, 7 and *προϊεργενέτω* in Syll. 599, 10 as synonyms of *κατάρχεσθαι*; the former is exactly like *προκατάρχεσθαι* in Thuc. I, 25. They do not mean 'to act as priest for another' (Fraenkel).—2. He emends in Plut. Cim. 18 *ἀπέτεμε* to *ἐνέτεμε*, which, strictly, would imply a *σφάγιον*; but Plutarch is not exact in his use of sacrificial terminology.—P. Maas (636) accepts H. Weil's proof, grounded on Augustin. de mus. 5, 26, that the equation  $3^2 + 4^2 = 5^2$  is the ratio geometrica that Varro applied to the hexameter verse (cf. *Études de litt. et de rythm. gr.* (1902) 142); but considers his own interpretation worthy of note (cf. A. J. P. XXXVIII, p. 215).

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RIVISTA DI FILOLOGIA, XLV (1917).

Fascicolo 2.

Lvcretiana V. (177-189). Ettore Stampini discusses or emends the text of Lucretius V, 483-486; 878-881; 1442.

Di un *ἁπαξ εἰρημένον* logico o di pensiero presso Quintiliano (190-196). Pietro Rasi takes up anew and discusses at length the old crux of Vergil's cui non risere parentes (E. IV, 62) and Quintilian's citation of it (IX, 3, 8) as, qui non risere parentes. He supports the Vergilian text, cui non, etc., as just given. He thinks that Quintilian's citation of it as, qui non etc., was due either to a poor text or more likely to a poor memory.

La biblioteca di Zomino da Pistoia (197-207). Remigio Sabadini gives an interesting account of Zomino (also Zombino).

Zembino, Zambino), born 1387, died 1458, ecclesiastic, author, and, in his time, a notable collector of books. Sabbadini gives a list of 111. Of these, 33 are now lost. The rest are scattered about in the various libraries mentioned by him.

Il codice Bresciano di Tibullo (208-239). Ferruccio Callonghi concludes his lengthy discussion of this manuscript and gives a careful and complete list of variants. His conclusions are that Br. was derived from a manuscript very similar to Ambr., much more so than to V. When there is a difference of reading between Ambr. and V., Br. generally agrees with Ambr. Br. may possibly go back to a copy of the archetype or even to a parallel of the archetype, but in either case to a manuscript more carelessly written than either A. or V.

Una polemica epicurea contro le dottrine stoiche della provvidenza, del fato, della fortuna contenuta nel papiro ercolanese 1670 (240-281). Ettore Bignone takes up this papyrus, already examined by Bassi in vol. XLIV, p. 47, of the Rivista, and subjects it to a thorough-going review and investigation. He believes that the writer was an Epicurean, probably Philodemus. At all events the subject is a polemic against the Stoic doctrine of Providence as developed by Chrysippus.

Recensioni (282-332).

Note bibliografiche (333-351).

Rassegna di pubblicazioni periodiche (352-373).

Pubblicazioni ricevute dalla Direzione (374-376).

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